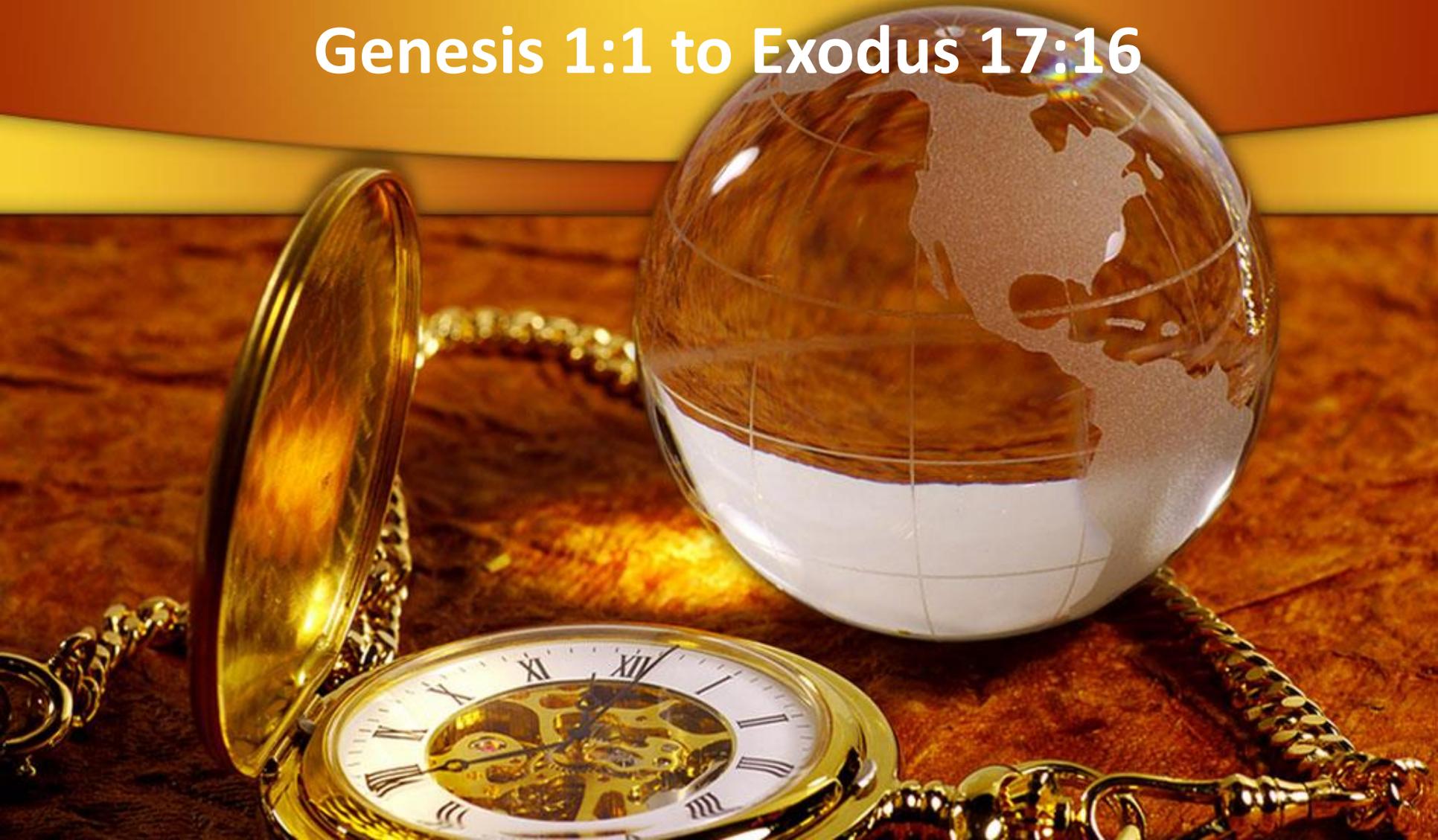
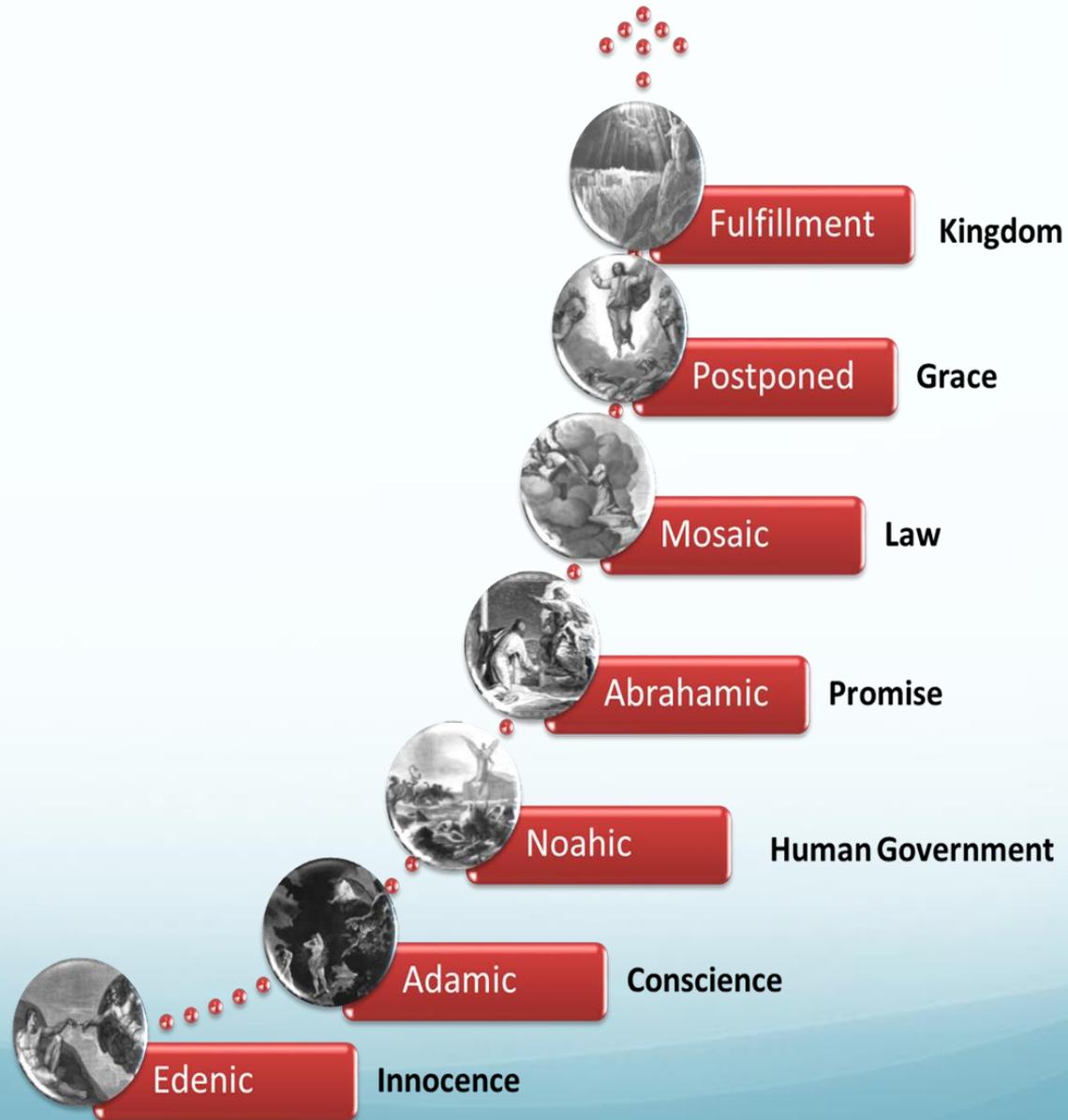


# From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



# Review of Covenants in the Bible & Dispensations



## Quick Review of Ch. 16

- 16:1-4 Sarai decides to “supplement” YHWH’s promise of an heir/son, & Abram “goes along”
- 16:5-6 Sarai & Abram play the blame game when Hagar is pregnant and Sarai sends Hagar away
- 16:7-14 Hagar encounters the angel of the Lord who comforts, assures, and promises her with divine authority of her and her descendants future
- 16:15-16 Hagar returned to Sarai & Abram and gives birth to a son and Abram names him Ishmael as the angel of the Lord had commanded (Abram was 86 yrs old at Ishmael’s birth)

# Chapter 17 Audio



# Genesis 17 Outline

- I. The Lord appears to Abram with a command & 6 “I wills” 17:1-8
  - A. Divine pronouncement & command & 1<sup>st</sup> and 2<sup>nd</sup> “I wills” (v.1-2)
  - B. Abram’s reverent reaction & more reminders (3<sup>rd</sup> I will) & name change (v.3-5)
  - C. 4th “I will” fruitfulness, nations, & kings (v.6)
  - D. 5<sup>th</sup> & 6<sup>th</sup> “I will” divine everlasting promises (v.7-8)
- II. **The Lord gives the sign of the covenant 17: 9-14**
  - A. Sign of the covenant, circumcision instructed & explained (v.9-11)
  - B. To Whom the circumcision should be done to & why (v. 12-14)
- III. The Lord pronounces to Abram Sarai’s name change & explain and name the progeny YHWH will establish covenant through 17: 15-22
  - A. Sarai’s name change & meaning and Abram’s reaction (v. 15-18)
  - B. YHWH explaining progeny & giving name to him (v.19)
  - C. YHWH correcting Abraham’s assumption & clarifications (v. 20-22)
- IV. The Lord’s instructions obediently carried out by Abraham 17:23-27
  - A. Abraham circumcises Ishmael & his household (v. 23)
  - B. Abraham & Ishmael’s age at circumcision & all household given (v. 24-27)

# Abrahamic Covenant (12–17)

- Abrahamic promises (12)
- Abraham's sanctification (13–14)
- Abrahamic Covenant (Formal ratification of it, or as Constable says “formalizing the promises and making a covenant” (15)
- Ishmael's line (16)
- Circumcision (17)
  - Taken from Andy Woods power point on Genesis (edited/added to by RR)

# Abrahamic Covenant

**ABRAHAMIC**  
**Genesis**  
**15**

**LAND**

**SEED**

**BLESSING**

**LAND**  
**Deuteronomy**  
**29-30**

**DAVIDIC**  
**2 Samuel**  
**7:12-16**

**NEW**  
**Jeremiah**  
**31:31-34**



*Unconditional* covenant with a conditional blessing (Deut. 28; Lev. 26)

# Introductory Comments on *Chapter 17*

- Although the Edenic & the Adamic covenants did not have specific “signs” or “tokens”....although the token in the Edenic could have been the tree of life.....maybe the Adamic would be the covering YHWH supplied (animal skins) to Adam & Eve
- The Abrahamic, like the Noahic (the rainbow) does.....it is circumcision
- We see in this chapter that the Lord dominates the dialogue & continues His supernatural promises
- YHWH repeats many of the promises of the Abrahamic Covenant, after all 13 years had passed from end of ch. 16:16, the birth of Ishmael & 24 years between the promises in ch. 12.....every single one of us would need much MUCH reassurance, I dare say more than Abram did!
- As a way to further assure Abram & Sarai, YHWH changes their names to accurately reflect the surety that through them YHWH would certainly fulfill His purposes in the Land

## A. Sign of the covenant, circumcision instructed & explained (v.9-11)

- V. 9-10: **9** God said further to Abraham, “Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations.
- 10 “This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.
- So after the “I wills” reaffirming much/most of the covenant from YHWH, Abraham is expected to respond in obedience (although Ab. Responding will not nullify the un-conditional of the covenant)
- However, the principle is that unconditional promises set up the expectation of a response (Fruchtenbaum)

## A. Sign of the covenant, circumcision instructed & explained (v.9-11)

- Here in 9 the “token”/ “sign” of the covenant (circumcision)
- Shall be kept throughout the generations of Abraham’s descendants
- V. 10 “every male among you shall be circumcised”
- Although female circumcision is/was practiced among certain cultures, not prescribed here by YHWH
- The token of the covenant is focused on the organ of reproduction, emphasizing the promise of a seed, as it is through the reproductive organ that this seed is reproduced (Fruchtenbaum)

## A. Sign of the covenant, circumcision instructed & explained (v.9-11)

- Circumcision did not begin with Abraham; it was practiced by other societies before Abraham such as the Egyptians (Jer. 9:25–26). After Abraham, it was also practiced by Arabs, Edomites, Moabites, and Ammonites (Jer. 9:25–26). It was not practiced by Mesopotamians, Arameans, or Philistines (Judg. 15:18; I Sam. 17:26, 17:36)
- 11 “And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.
- Again, the emphasis is on the sexual organ, because Jewishness is to be transmitted through natural generation through the male line
  - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 300.

## A. Sign of the covenant, circumcision instructed & explained (v.9-11)

- V.11 “..... and it shall be the sign of the covenant between Me and you”
- Thus, circumcision is the *token of the Abrahamic Covenant*
- circumcision in the Abrahamic Covenant becomes a sign of identity with God’s inheritance through Abraham
- Note: this “token” did no more to “save” anyone than baptism does to the modern day believer.....it was just an outward sign of an inward reality, in this case of trust in YHWH & the coming Messiah
- It is a sign to the circumcised one of his origins and of his commitment. Any time he looks on it, he will be reminded of his covenantal relationship with God (Fruchtenbaum)

## B. To Whom the circumcision should be done to & why (v. 12-14)

- Vv 12-14: 12 “And every male among you who is eight days old shall be circumcised throughout your generations, a *servant* who is born in the house or who is bought with money from any foreigner, who is not of your descendants.
- 13 “A *servant* who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant.
- 14 “But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.”

## B. To Whom the circumcision should be done to & why (v. 12-14)

- 12 “And every male among you who is eight days old shall be circumcised throughout your generations, a *servant* who is born in the house or who is bought with money from any foreigner, who is not of your descendants.
- “male among you who is 8 days old”
- So it is not the act of circumcision that will be unique, but the timing of it is what made it unique
- Sound familiar? Remember Paul’s words in Phil. 3:4-6
- The other unique aspect of this sign of circumcision was that it begins to identify a specific nation that will descend through Abraham

## B. To Whom the circumcision should be done to & why (v. 12-14)

- This ethnic group is referred to as Hebrews, Israel, Jews, etc. Continuing on with verse 12a, a person who had Jewish origins through the male line and was not circumcised at the proper time was still mandated to be circumcised
- Later Scriptures allow circumcision on other occasions if it had not been performed on the eighth day. Such was the case with Moses' son
- Circumcision also extended to “acquired” descendants “or who is bought with money from any foreigner, who is not of your descendants”
- people brought in from the outside who become part of a Jewish household are to undergo circumcision

## B. To Whom the circumcision should be done to & why (v. 12-14)

- He then repeats: *He that is born in your house, (the natural seed), and he that is bought with your money, the commonwealth. (v. 13)*
- V. 13b reiterates the duration of the covenant (token)
- “.....thus shall My covenant be in your flesh for an everlasting covenant.”
- Circumcision is as *everlasting or as long as the Abrahamic Covenant itself (Fruchtenbaum)*
- Fruchtenbaum: “Therefore, while today there is no basis for circumcision under the Law of Moses, there is a requirement of circumcision under the Abrahamic Covenant. It is still mandatory for Jews, which therefore includes Jewish believers in Jesus” **(not sure I agree with this.....don't think I do)**

## B. To Whom the circumcision should be done to & why (v. 12-14)

- V. 14 “But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.”
- Ryrie: “for a Hebrew to refuse circumcision was to excise himself from the covenant community”
- Fruchtenbaum takes a much “harsher” stance:
- “The phrase *cut off* signifies divine punishment of a premature death that could come in a number of different ways. God may use human means, or He may use strictly divine means”

## B. To Whom the circumcision should be done to & why (v. 12-14)

- Fruchtenbaum continues:
- There is a word play in the Hebrew text, and it goes something like this: “If the foreskin is not cut off, he shall be cut off.” An example of this is in the case of Moses (Exod. 4:24–26), where God struck him with some kind of a deadly illness or plague; and he was about to die because of his failure to circumcise his second son.
- Only when his wife intervened and had the second son circumcised was the life of Moses spared. So the failure to circumcise invoked a cutting off. The reason is that a failure to circumcise or be circumcised is the breaking of the Abrahamic Covenant

## B. To Whom the circumcision should be done to & why (v. 12-14)

- A more reasonable view from Ross in the BKC
- Any Israelite who refused to be cut physically in this way would be **cut off (separated) from his people (v. 14) because of his disobedience to God's command.**
- Elsewhere Scripture refers to circumcision as a symbol of separation, purity, and loyalty to the covenant. Moses said that **God would circumcise the hearts of His people so that they might be devoted to Him (Deut. 30:6)**
- And Paul wrote that “**circumcision of the heart**” (i.e., being inwardly set apart “by the Spirit”) evidences salvation and fellowship with God (Rom. 2:28–29; cf. Rom. 4:11)
  - Allen P. Ross, Genesis, in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 58.

## B. To Whom the circumcision should be done to & why (v. 12-14)

- Ross: “One must turn in confidence to God and His promises, laying aside natural strength. Unbelief is described **as having an uncircumcised heart (Jer. 9:26; Ezek. 44:7–9)**.
  - Allen P. Ross, Genesis, in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 58.
- Walton: “Just as circumcision was not a condition of the covenant but a sign of participation in it, we understand that our responses to God are not the conditions of our salvation but are the appropriate and expected signs of our participation in the new covenant (of course I would say we are blessed by the new covenant made with Israel, see Jer. 31:33;32:40; Ezek 16:60,62;37:26)

## B. To Whom the circumcision should be done to & why (v. 12-14)

- Walton: “What, then, should be understood when the text speaks of a covenant that is ‘*olam*? *The implication of the terminology is that these agreements are not temporary, not stopgap, nor are they on a trial basis. They are permanent in the sense that no other alternative arrangement to serve that purpose is envisioned. This does not mean that the purpose it serves will never be obsolete. Circumcision, for example, became obsolete even though it is designated here as a covenant ‘olam. Likewise the Aaronic covenant for priesthood became obsolete even though it was designated a priesthood ‘olam (Num. 25:13)*”
- John H. Walton, Genesis, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2001), 450.

## B. To Whom the circumcision should be done to & why (v. 12-14)

- note on circumcision:
- It was always to be a sign of being “set apart” by YHWH as His people
- It was always to be an outward sign of an inward truth
- Examples in the Pentateuch:
- Lev. 26:41 “I also was acting with hostility against them, to bring them into the land of their enemies—or if their **uncircumcised heart becomes humbled** so that they then make amends for their iniquity,”
- Deut. 10:16 ““So **circumcise your heart**, and stiffen your neck no longer.”

## A. Sarai's name change & meaning and Abram's reaction (v. 15-18)

- **15** Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name.
- She is the only woman in Scripture to have her name changed
- both *Sarai and Sarah are probably dialectical variants meaning “princess.” The promise that she will bear kings supports this interpretation*
- V. 16 is to compliment v. 6 Sarah is cast in the role as progenitress of nations and kings...She will share that honor with her husband (Hamilton)

# A. Sarai's name change & meaning and Abram's reaction (v. 15-18)

- V. 16 “I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be *a mother of nations*; kings of peoples will come from her.”
- For the first time, it is clearly stated that Sarah was to be the mother of the covenant-son
- Up until now, Abraham clearly assumed and decided that Ishmael was the promised covenant-son (as we will see in v. 18)
- *Yea, I will bless her; and the means of this blessing is: She shall be a mother of nations. Three nations did spring from her: Judah, Israel, and Edom*
  - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 304.
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## A. Sarai's name change & meaning and Abram's reaction (v. 15-18)

- God went on to say: *Kings of peoples shall be of her, and that includes both Jewish and non-Jewish kings. So what was promised to Abraham in verse 6 is now also promised to Sarah*
- V. 17 “Then Abraham fell on his face and laughed, and said in his heart, “Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear *a child?*”
- The Hebrew here is *yitzchak*, “*laughing,*” which later became the name of the son (*Isaac= “he laughs”*)
- In this case, Abraham laughed out of disbelief

## A. Sarai's name change & meaning and Abram's reaction (v. 15-18)

- Abraham was already calling her by her new name, so there is instantaneous obedience
- According to verse 1, Abraham was ninety-nine years old. By saying, *a hundred years old, there is a clear recognition that if this were really true, the fulfillment would still be a year away since Sarah was not yet pregnant*
- V. 18 “And Abraham said to God, “Oh that Ishmael might live before You!”
- This shows Abraham's concern for *Ishmael*. *Ishmael, after all, had now been a beloved son for thirteen years*
- And up to now had thought Ishmael was that promised seed.. he wishes for *Ishmael to be in the promised line and to be the covenant-son*

## B. YHWH explaining progeny & giving name to him (v.19)

- 19 But God said, “No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him.
- God assured him that she would bear ... a son whose name would be Isaac, meaning “he laughs”
- His name would be a constant reminder that a word from God was laughed at
- The Abrahamic Covenant was to be reconfirmed through *Isaac and not Ishmael*
- The Hebrew is *brit olam*, which again means “to continue up to the end of a period of time”; as long as the Abrahamic Covenant is to continue
  - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 305.

## C. YHWH correcting Abraham's assumption & clarifications (v. 20-22)

- 20 “As for Ishmael, I have heard you; behold, I will bless him, and will make him fruitful and will multiply him exceedingly. He shall become the father of twelve princes, and I will make him a great nation.
- God heard Abraham's concern for *Ishmael*, and *Ishmael will receive promises, but he will not receive the Abrahamic Covenant*
- Ishmael is *blessed because of his connection to Abraham, and that is followed by a promise of multiplication*
- These statements have been fulfilled with the rather large and extensive Arab population today

## C. YHWH correcting Abraham's assumption & clarifications (v. 20-22)

- He is going to father twelve sons who will head up twelve Arab tribes, corresponding to the twelve Jewish tribes as well. The fulfillment is recorded in Genesis 25:12–18
- 21 “But My covenant I will establish with Isaac, whom Sarah will bear to you at this season next year.”
- Finally, in 17:21 is the timing of the Isaac's birth
- Therefore, God did not make a brand new *covenant with Isaac*; He was establishing with Isaac a *preexisting covenant, which is the Abrahamic Covenant*
- It will be the son of *Sarah and not the son of Hagar through whom the covenant is going to be established*

## C. YHWH correcting Abraham's assumption & clarifications (v. 20-22)

- The timing of the birth of Isaac is: *at this set time in the next year, meaning exactly one year from now*
- What this means is that Sarah will become pregnant in three more months, and that will be enough time for Abraham to be healed from his own circumcision
- 22 When He finished talking with him, God went up from Abraham.
- The obedience of Abraham begins immediately in verse 22 with the cessation of the appearance: *And he left off talking with him, the cessation of the verbal communication; and God went up from Abraham, the cessation of the vision as well*
  - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 306307.

## IV. The Lord's instructions obediently carried out by Abraham 17:23-27

### A. Abraham circumcises Ishmael & his household (v. 23)

- **23** Then Abraham took Ishmael his son, and all *the servants* who were born in his house and all who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin **in the very same day**, as God had said to him.
- Biblical faith is never simply a cerebral exercise. What is said and thought is also done
- Abraham, having received God's word about Isaac, **immediately obeyed** God's command about circumcision, thus reflecting his faith in God's word

## B. Abraham & Ishmael's age at circumcision & all household given (v. 24-27)

- 24 Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.
- 25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.
- 26 In the very same day Abraham was circumcised, and Ishmael his son.
- 27 All the men of his household, who were born in the house or bought with money from a foreigner, were circumcised with him.

## B. Abraham & Ishmael's age at circumcision & all household given (v. 24-27)

- Hamilton has several excellent comments:
- From this point on there is no turning back. Abraham will forever be unable to undo the circumcision himself. The mark of identity is ineradicable
- Abraham shares this moment with every male in his extended family. It is not a private, individualistic experience. Already God's covenant is with groups
- Interestingly, Ishmael is deliberately designated as one who would not receive the covenant, as would Isaac, yet here Ishmael receives the covenant sign of circumcision. He too is to walk as one of Yahweh's children. The extension of circumcision to domestic servants shows that not even a patriarch has a monopoly on divine grace, not only the patriarch is to live obediently. Grace cuts across all social categories
  - Victor P. Hamilton, *The Book of Genesis, Chapters 11-50*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990), 480.

## B. Abraham & Ishmael's age at circumcision & all household given (v. 24-27)

- Comments from Mathews:
- The chronological arrangement of the Genesis narrative in which Abraham's circumcision (17:24) **follows his faith (15:6) (actually his faith was 12:4, my comment)** demonstrates that the rite was a “sign” (*sēmeion*) of faith, that is, a “confirmation” or “seal” (*sphragida*), confirming the righteousness he had already received while he was still “uncircumcised” (*en tē akrobystia*; Rom 4:11)
- Circumcision functions as a “sign” like the rainbow for the Noahic covenant and the Sabbath for the Mosaic covenant, all reminders of God's gracious promises.
  - K. A. Mathews, Genesis 11:27-50:26, vol. 1B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2005), 198.

## B. Abraham & Ishmael's age at circumcision & all household given (v. 24-27)

- More Importantly circumcision should be:
- the metaphorical use of the rite, such as “**circumcision of the heart**,” indicated spiritual readiness (e.g., Deut 10:16; 30:6; Jer 4:4; 9:25–26; Col 2:11) (Mathews)
- For the Hebrews circumcision above all possessed **spiritual significance**, which distinguished them as the people of God
- The church faced a similar debate over the requirement of circumcision for the acceptance of the Gentiles (e.g., Acts 10:45; 11:2; 15:1–5; Gal 2:12; 5:11–12; 6:12; Phil 3:2; Titus 1:10)

## B. Abraham & Ishmael's age at circumcision & all household given (v. 24-27)

- The apostle Paul addressed this early schism repeatedly and argued that circumcision was permissible, even expedient at times (Acts 16:3), **but was not required of the Gentiles** (e.g., Acts 15:2, 28–29; 21:21; 1 Cor 7:18; Col 3:11)
- **Spiritual circumcision alone was required for salvation**, and physical circumcision when promoted as a requirement was to be repudiated (e.g., Rom 2:28–29; 3:30; 4:9–12; 1 Cor 2:11; 3:11; Gal 6:15; Phil 3:2–3)
- Abraham's prompt action signaled a faith that indeed a child will be born to Sarah, as preposterous as it was to ponder (18:10–12). **The writers of the New Testament recognized that Abraham believed that the Lord would intervene** and provide a son from the aged couple (Rom 4:17–19; Heb 11:11–12)
  - K. A. Mathews, Genesis 11:27–50:26, vol. 1B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2005), 208.

## B. Abraham & Ishmael's age at circumcision & all household given (v. 24-27)

- Interesting Observations on circumcision by Dr. Fruchtenbaum
- First, in the New Testament there are four individuals who were circumcised in keeping with both the Abrahamic Covenant and, in some cases, the Mosaic Law: John the Baptist (Luke 1:59–60); Jesus (Luke 2:21); Paul (Phil. 3:5); and Timothy (Acts 16:1–3)
- Second, the New Testament teaches clearly that physical circumcision is of no spiritual value; it does not guarantee the salvation of anyone, and the act itself does not carry any particular spiritual value (I Cor. 7:19, Gal. 5:6)

## Dr. Fruchtenbaum's (Cont.)

- Third, the emphasis in the New Testament is on the need for spiritual circumcision, meaning the circumcision of the heart, which is described as being a circumcision not made with hands, as is the physical circumcision (Rom. 2:28–29, Gal. 6:12–15, Col. 2:11–13) (I would argue spiritual circumcision is the main emphasis in OT also/equally)
- Fourth, Romans 4:9–12 teaches that the value of circumcision for Abraham was that it was a sign or seal of the righteousness of God, which God had already imputed to him. He was not made righteous by circumcision, nor did he gain righteousness by circumcision. It was a sign of his righteousness already declared two chapters earlier, in 15:6
  - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 308.

## Dr. Fruchtenbaum's (Cont.)

- Fifth, the Jerusalem Council (Acts 15) clearly decided that circumcision was not mandatory for Gentile believers. It did not say that it was not mandatory for Jewish believers
- To put this all together as far as circumcision today is concerned: Because the Mosaic Law has been rendered inoperative with the Messiah's death, there is no basis for circumcising Jews or Gentiles under the Mosaic Covenant
- However, the point of the Abrahamic Covenant is that it is a continuous covenant throughout the rest of human history. As long as human history continues on this planet, Jews are required to circumcise their sons on the eighth day; Jewish believers in the Messiah are not exempt from this particular ruling **(Again, not sure I agree with Dr. F on this point)**

## Dr. Fruchtenbaum's (Cont.)

- That helps to explain Paul's actions between Acts 15 and 16. In Acts 15, he argued against the circumcision of Titus, who was a Gentile. In Acts 16, he had Timothy circumcised. What was the difference? Timothy had Jewish origins and Titus did not, which put Timothy under the Abrahamic Covenant. Timothy was, therefore, circumcised
  - Arnold G. Fruchtenbaum, *Ariels Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 308.

## Great “takeaways” from Dr. Waltke

- The God who alone can satisfy the benevolent provisions of this covenant is faithful and will keep his grant to Abraham, but only those who trust in this Covenant Keeper will enjoy its provisions
- Like Abraham, all participants in this covenant must believe God’s promise regarding a supernatural Seed, one raised from the dead, as it were
- Nevertheless, Abraham’s faith sometimes wavered with skepticism. God’s grace is greater than our doubts
  - Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 264.

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